A

SERMON

CONCERNING

The Cœlestial Body of a Christian, After the Resurrection:

Preached before the

King & Queen,

AT

WHITE-HALL,

April 8. 1694.

Being *EASTER-DAY.*

By the Right Reverend Father in GOD,
THOMAS Lord Bishop of *Lincoln.*
Now Lord Arch-Bishop of CANTEBURY.

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Preached before the

KING and QUEEN.

1 CORINTH. XV. 53.

For this corruptable muſt put on incorruption, and this mortal muſt put on immortality.

THIS is part of a very remarkable Diſcourſe of St. *Paul*'s, and indeed all his are ſuch. In it he treats of the great *Article*, by which our holy Religion ſtands or falls, *The Reſurrection of Chriſt*; as, likewiſe, of that of *Chriſtian Men*. For, here

1 S. John 5. 29. Act. 24. 15. here he does not ſpeak of the entire Argument, but of the *Reſurrection to life.*

Now, after having prov'd by ſeveral convincing Reaſons, that *Chriſt is riſen*, and that *tho'e who are Chriſt's* ſhall riſe alſo in God's due time, he proceeds to the diſcovery of a *myſterious Truth* not hitherto unfolded to the *Corinthians*. This holy *Secret* conſiſteth of two Branches. The *firſt*, is the wonderful *change* which ſhall, of a ſudden, be made in the Bodies of thoſe true Chriſtians who ſhall be found alive at that time, when Chriſt ſhall come to judge that world, which with ſuch inſolence and ingratitude, ſet him at nought. The Apoſtle ſhews that there ſhall then be no other ſeparation of the Souls of the *Juſt* from their reſpective Bodies, than what the Almighty power of God ſhall make by the tranſmutation of thoſe Bodies from a *groſs* to a *heavenly* frame. The *ſecond*, is the like glorious alteration which ſhall be made at the laſt in the Bodies of thoſe, who, having ſlept in Chriſt, ſhall be raiſed again at *that day*. *Behold* (ſaith he) *I ſhew you a myſtery*; *we ſhall not all ſleep, but we ſhall be changed*,

51.

In

In a moment, in the twinkling of an Eye at the 52.
laſt Trump (for the Trumpet ſhall ſound) [ſome awakening Power ſhall go before the Heavenly King, when he deſcendeth with his Hoſt of Angels] *and the Dead ſhall be raiſed incorruptible,* 53.
we ſhall be changed.

For this corruptible muſt put on incorruption, and this mortal muſt put on immortality.

That which I have to ſay, at preſent, upon theſe words may be reduced to *four Heads.*

1. The grounds of the *Belief* of a Chriſtian, concerning this *change* of a corruptible and mortal, into an incorruptible and immortal Body.

2. The many and great *advantages* which will accrue to thoſe whoſe bodies ſhall be at laſt in in this extraordinary manner transfigured.

3. The *means* without which no man ſhall attain this Bleſſed End.

4. *An Exhortation* to the conſcientious *uſe of*
the

the means, by which we may, with certainty, arrive at this *Change*, which will be ſo very much every way for the better, that whenſoever *we ſhall leave theſe earthly Tabernacles*, (in which we ſhall dwell but a few dayes, and, peradventure whilſt thoſe laſt, incommodiouſly enough) *we may* (by the grace of God and the miniſtration of his holy Angels) *be received into everlaſting habitations.*

1. I begin with the *grounds upon which we believe* that the Body ſhall be raiſed and made Cæleſtial in the Heavens, and corrupt no more, and dye no more.

That the Body is mortal, is an Article in every mans *Creed*, though many live as if they had not ſpent a thought about dying, and upon the account which, after death muſt be made by them.

M. Fel p. 10. putes eos jam revixiſſe. †*v. Gennad. Maſſil. de Eccl. dogmat. c. 6. p. 5. c. 7.* *That the Body ſhall riſe*, was a Doctrine which the *Primitive Chriſtians* ſpake of with ſuch great aſſurance, that as the *Heathen*, in *Minutius Felix*, obſerves, a man that heard them would almoſt *think they themſelves were already riſen.* And tho the conceit of *Origen* † about a new Cæleſtial body,

dy, inſtead of the glorified frame of the old one (at leaſt of the ideal rudiments of it) had been by his Followers entertained, yet, they agreed with other Chriſtians in the point of a heavenly Tabernacle. Nevertheleſs, all men in all Ages have not had a Faith equal with theirs, but ſome (eſpecially in ours ſo over-run with Scepticiſm) have doubted concerning the Reſurrection and further Change of this Body; ſuch things entring with difficulty into our imaginations, of which no Inſtance has been ſeen by us. Notwithſtanding which, we have reaſon to believe *this Change*, though none have come out of their Graves to ſhew us it,

And here, I appeal to all ſenſible men, whether That God who is the Author of *Motion*, by which all Alterations in bodies are made, who brought this goodly Frame of the World out of an heep of indigeſted Matter, who formed the Body of *Adam* out of the Duſt, who has ſo framed Nature, that a ſpring of Vegetables ſhould ſucceed their death in Winter, who quickens dying Seeds into beautiful Stems and Flowers and Fruit, who cauſed even the

dry rod of *Aaron* to bud, and bloſſom, and bring forth Almonds; who has given skill and power to men, by Fire and other natural Cauſes, to open and refine the groſſeſt bodies in whoſe
Pſal. 139. 12. *Book* (ſaith *David*) *were all our members written, which in continuance were faſhioned, when as yet there was none of them*; who is pleaſed frequently to raiſe the Sick to Health and Strength and Vigour, after they had ſuffer'd a long and tedious languiſhment, in which low Eſtate their Fleſh and their Spirits were waſted, and their Bones ſtood, as it were, ſtaring upon them; I appeal (I ſay) to all men of ſound common ſenſe, whether that God who hath done theſe great things, is not able to put together the parts of an humane body which he made, contriv'd, and formerly joyn'd; and to advance the frame of it from groſſneſs to purity. To think he is not, is next to no thinking at all, and it is to reproach God's Power, and Knowledge and Wiſdom, which is a perilous as well as an injudicious and irreverend practice.

How God will effect the change of this *Body*, when he ſhall make it *Cœleſtial*, I pretend not to

to explain. No man (I believe) can minutely tell how a *grain of Muſterd-ſeed* grows up into a Tree, or arboreſcent Plant. It is true, we cannot properly call that part of this Doctrine, which is revealed, any longer a *Myſtery*. But there is ſomething of it kept *ſecret* ſtill. God hath not been pleaſed fully to diſcover the methods of his working this wonderful effect. It may ſuffice, in this Doctrine of *Grace*, (as in thoſe of *time*, and *place*, and *reſt*, and *motion* in *Nature*,) that we know enough for our preſent uſe, though we know not all; and that we are ſure of the thing it ſelf, though we cannot comprehend the manner of it.

It is more than *barely credible*, it is *certain*, That God, who can do all this, will at laſt do it, becauſe he has ſaid he will. He who, on earth cauſed the Faces of *Moſes* and Saint *Stephen* to ſhine, who tranſlated *Elias*, in the *Chariot* of a bright and glorious Cloud, into the Heavens; has told us, in his holy Word (which ſhall not paſs away, though this World ſhall) that, at the end of it, *the Righteous* S. Mat. 13. *ſhall ſhine forth as the Sun, in the Kingdom of* 43. *their Father*,

St. Luke 20. 35. 36. *That they who ſhall be accounted worthy to obtain that World, and the Reſurrection from the Dead, ſhall be equal with the Angels.*

2 Cor. 5. 1. That *if our earthly Houſe of this Tabernacle be diſſolved, we have a Building of God* [a Divine Frame], *an Houſe not made with hands, eternal in the Heavens.*

1 Cor. 15. 44. 49. That *there is a natural and a ſpiritual Body:* and that, *as we have born the Image of the earthly, we* [Chriſtians] *ſhall alſo bear the image of the heavenly* [Adam].

All this is further confirmed to us by the Oeconomy of the Goſpel. That ſets forth Chriſt as the Perſon, who, on Earth, was *transfigured* in ſo admirable a manner, that *his Face did ſhine as the Sun, and his* very *Rayment was white as the Light*, who bought both Body and Soul with an incorruptible price; *who died and roſe again, That he might be Lord both of the dead and living*; who roſe as a publick perſon, as the Head of his Church, in order to the Reſurrection of the members of it; who, riſing from the Dead, *became the firſt Fruits of them that ſlept*, who, (both to accommodate himſelf to theſe Regions, and to prove,

St. Mat. 17. St. Mar. 9. 2, 3. St. Luk. 9. 29.

prove, beyond contradiction, that it was he himſelf and not a Spectre;) 'Took again his 'body with fleſh, bones, and all things ap- Artic. 4. 'pertaining to the perfection of Man's nature, and aſcended through the ſtarry Heavens into a Heb. 4. 14. Region ſtill more pure, and had that body made Cœleſtial, and ſtill lives in that moſt *heavenly form*, and will come again and receive his true Diſciples into that thrice happy *Jeruſalem*, where he now is, and will *change their* Philip. 3. *vile bodies, and faſhion them like to his own* 21. *glorious body*, not aboliſhing the ſubſtance of them, but exalting the meanneſs and earthlineſs of their preſent frame into Cœleſtial agility and luſtre.

And, indeed Philoſophy (ſuch as is not vain, though much is, eſpecially when it refines upon ſacred Myſteries,) does plainly ſhew us, that a *heavenly body* is only fit for a *heavenly Region*. That a *pure body* is not in its element, unleſs it lives and moves in *pure æther*. Upon which account, I ſuppoſe, Saint *Paul* himſelf obſerves that *fleſh and blood cannot inherit the Kingdom of God above*; 1 Cor. 15. *neither doth corruption inherit incorruption.* 50. It muſt be changed into a body that cannot

not corrupt or die, if it is to ſubſiſt moſt happily for ever in an heavenly place: and ſuch is the place prepared for the Children of the Reſurrection.

All this being conſidered, it becomes us not to be faithleſs, but believe that this *mortal* ſhall *put on immortality*. For it is full out as abſurd to refuſe to believe when there is a reaſon for our Faith, as to believe, with a forward credulity, when there is none.

The conſequence of this Belief is very comfortable: for great and many are the *advantages* derived to Chriſtians, by being cloath'd with a *Cœleſtial Body*: and that is the 2*d*. *Head* which I propoſed to diſcourſe of. The very nature of the thing ſpeaks aloud the benefit which will accrue to them by the *renovation* of *this Body*. There is ſcarce a compariſon to be admitted betwixt this *earthly body*, and that which ſhall be at the *Aſcenſion* of Chriſtians. They differ more than the leaſt and dimmeſt Star, and the brighteſt and greateſt Luminary in the Firmament of Heaven. Of this St. *Paul* takes notice in the *fortieth verſe* of this Chapter, and thoſe which follow it, ſaying, *There are Cœleſtial Bodies and Bodies*

Bodies Terreſtrial; but the glory of the Cœleſtial is 1 Cor. 15. 40.
one, and the glory of the Terreſtrial is another.
There is one glory of the Sun, and another glory v. 41.
of the Moon, and another glory of the Stars;
for one Star differeth from another Star in glory.
So alſo is the Reſurrection of the Dead. It is
ſown in corruption, it is raiſed in incorruption, v. 42.
It is ſown in diſhonour, it is raiſed in glory:
It is ſown in weakneſs, it is raiſed in power. v. 43.
It is ſown a natural body, it is raiſed a ſpiritu- v. 44.
al body. Happy are the people who are in ſuch a Caſe.

But, to deſcend to a more *ſpecial conſideration* of this matter The *happineſs* derived from the change of a natural to a ſpiritual body, conſiſteth in a deliverance,

1*ſt.* From the *groſſneſs* of the former, as it is a body of this *fleſh* and *blood.*

2*dly*, From the *diſorderly motions* of it, as it is a *corruptible body.*

3*dly*, From the *periſhing nature*, *decay and fall of it*, as it is both a corruptible and *mortal body.*

The *firſt advantage* which Chriſtians obtain by changing an earthly for an heavenly body, is deliverance from the groſſneſs of the former as it is a body of this fleſh and blood. And this

this is a very valuable *priviledge*, upon *three Accounts*.

1*ſt*. *Upon the account of a natural eaſe.*

2*dly*, *Of Divine Contemplation*

3*dly*, *Of Piety and Devotion.*

1*ſt*. Chriſtians have a *priviledge*, by being freed from the *groſneſs* of *this* body, *upon the account of eaſe* which is ſo naturally deſired. Wiſd. 9. 15. For (as the Book of *Solomon* ſpeaks agreeable to its title) *the corruptible body preſſeth down the Soul.* And, in that load and heavineſs, there is little comfort. *Seneca* ſays, of the body, that it is the weight and pain of the *mind*, *and a kind of Bond round about its Liberty.* Our Office for the *Burial of the Dead*, calls it the *burthen of the Fleſh.* St. *Paul*, alſo, makes this acknowledgment in 2 *Cor.* 5. 4. *we who are in this Tabernacle do groan* [*groan earneſtly. v.* 2.] *being burdened.* By this great change that which was formerly, a heavy and uneaſie weight, becomes as *wings* and (as the Antients ſpeak) a *Cœleſtial Chariot*, to the Soul.

Corpus hoc Animi pondus ac pœna eſt, quod equidem non aliter adipiſci quam vinculum libertati meæ circumdatum.

2*ly*, *Another priviledge* enjoy'd by Chriſtians upon deliverance from the groſſneſs of this body, is *freedom* from a mighty *impediment of Divine Contemplation.* The Scripture

Scripture teacheth us, That this viſible World ſhall be renew'd. *The Heavens and the Earth which are now ſhall Periſh*; not in their Being, but with reference to their preſent Frame; which, as it is, is a glorious Structure; but He who made all things, can and will Build it better. This *Earth* and theſe *Heavens ſhall be folded up as in a Veſture*, and be marvellouſly *changed*. Upon which, there ſhall be *new Heavens*, and a *new Earth*. Heb. 1. 10, 11, 12.

That Phraſe is in ſome Places *metaphorically* uſed, in ſetting forth a New and Excellent State of the Church. But, in St. *Peter* it is to be *literally* underſtood of a New Frame of Nature, after the Old (*reſerved unto Fire againſt the Day of Judgment*) ſhall be, by ſuch means, diſſolved, as the Earth was once overflow'd by *Water*. But the Change in *Noah's* time was from better to worſe; this will be from worſe to much much better. Doubtleſs it will be a glorious World which God will raiſe out of the Ruins of this. It is a World expected as a wonderful Bleſſing from the *Promiſe of God*. 2 Pet. 3. 3. 7, 12, 13, 6. Verſ. 12, 13, 14.

wiſd. 9. 15. Now in this World, *the Earthly Tabernacle weigeth down the Mind that muſeth upon many things*; and it is from the *groſſneſs* of the *Organs* of it that we think ſo little, and diſcern ſo little of the Beauty of Nature and Providence. And the more the *Eye* is help'd by Art, the more it raiſeth Admiration in him who conſiders the Works of God. It letteth in a New World of Creatures, and an infinite agreeable Variety of Motions, Figures, and Contextures, which we diſcern nothing of by our naked Sight. And in ſuch Contemplation, there is more true and uſeful Pleaſure, than in all the Brutalities in which Senſual Men conſume their Time, Subſtance, and Health; and waſte their Conſcience too. Now, it will be neceſſary for the Body to be *Cœleſtial*, that it may be capable of conſidering thoſe extraordinary Stamps and Characters of the Divine Power and Wiſdom which will be found upon a *Cœleſtial* and Incorruptible *World*; the obſerving of which, will (I believe) be one of thoſe Exerciſes in which the Spirits of Juſt Men made Perfect ſhall be moſt happily employ'd. For if theſe *Heavens declare the Glory and Handy-work of God*, thoſe

thoſe will much more do ſo; and a *Saint* cannot be *ſuch* if he delights not in that Manifeſtation.

3*dly*, Another *Priviledge* ariſing from our Deliverance from the *groſſneſs* of this Body, is the removal of a great *hindrance of Piety and Devotion.* It cannot but be an extreme Mortification to thoſe who would lift up their Hearts to God, and have their Converſation in Heaven, to feel ſuch a preſſure and dulneſs upon their Spirits as damps and deadens them in their Holy Admirations, Praiſes and Prayers. This eſpecially will be an extraordinary Grief to them when they ſet themſelves with all their Heart and Soul and Might, to anſwer, with the Degrees of their Devotion, the moſt ſolemn Occaſions of Publick Worſhip; ſuch as thoſe of this Day, on which all that is within us ſhould bleſs the Name of God, *who hath begotten us again to a lively Hope by the Reſurrection of Jeſus from the Dead.* But when the Body is not Reſtive, and the Spirits move as Handmaids to the Soul; then, even here on Earth, it is raviſh'd with Religious Joy.

The ſecond Advantage, which Chriſtians obtain, by *changing an Earthly for an Heavenly Body*, is

Deliverance from the disorderly Motions to which this Body is liable, as it is a Corruptible Body; whether the Spring of them be within, or from without; and upon which account it may be called (as it is in
Wis. 1. 4 the Book of *Wisdom*) *a Body that is subject unto Sin*. Here frequently Sickness and violent Torture render Life not worthy the name of Life, and provoke the Patients to think, sometimes, that Death moves very slowly towards them. Here, it many times happens, that one corrupt Member must be cut off for the Preservation of the rest; though with certain Pain, and uncertain Hope. In *this Body*, the *Warmth* which is subservent to *Wit* and Elocution, carries frequently with it a mixture of *Extravagance* & *Indiscretion*. How often does this Corruptible Frame bring such Decays upon the Memory, that all things are almost forgotten, even Injuries themselves? tho of this sort of Oblivion we have no reason to complain. What is more common to Man than the raging and swelling of unruly Passions and Affections, which are troublesom both to the Person so highly moved, and to the World to which he gives Disturbance? How often do unreasonable Appetites and Inclinations become so impetuous, and *war* with such force *against the Soul*, in Men

Men who are not yet grown up into ſtrong Habits of Grace, that the Good which they would do, that they do not: and the Evil which they would not do, that they do? How often do Fleſh and Blood prejudice the Underſtanding by Enthuſiaſtick Heat, which repreſents to it Dreams and ſtrong deluſions and flaſhes of Madneſs in the Fancy, as immediate Illuminations from God? How frequently does it form a dark Cloud of Melancholy in the Imagination, and faſhion that Cloud into all the Shapes of Terror and Affrightment, in good, though ſcrupulous Men? Upon this account they cry out, in their haſte, and in the anguiſh of their Souls, *Will the Lord caſt off for ever? and will He be favourable no more? Is his Mercy clean gone for ever? Doth his Promiſe fail for evermore? Hath God forgotten to be gracious? Hath he, in Anger, ſhut up his tender Mercies?* Theſe, through the fumes of the Blood rather than the guilt of the Conſcience, are for a ſeaſon in this Life of all others the moſt miſerable; for ſuch a troubled Spirit who can bear? Nevertheleſs, upon the whole, their condition is much ſafer and better than theirs who ſport with their Misfortunes, and mock at their Griefs, and at the ſame time wallow in Sin without any Reflexion

Pſal. 77. v. 7. v. 8. v. 9.

flexion upon either the Criminalneſs or the Peril of their own Senſuality. For theſe latter, at the dreadful Day, ſhall have their Bodies made the moſt *Diſhonourable* and Unprofitable of all *Veſſels*, whilſt thoſe of the former ſhall be chang'd into *Veſſels* of the higheſt *Honour* and the greateſt Uſe, that Humane Nature is capable of; and ſuch they ſhall remain *for ever*. And that is

The third ſort of Advantage which thoſe who are Chriſt's will be happy in; that is to ſay, *a freedom from the periſhing nature, decay, and fall of this Body, as a corruptible mortal Body*; for *this Corruptible muſt put on Incorruption, and this Mortal muſt put on Immortality.* There are *two things* which all Men naturally deſire; *to know an end of their Sufferings, and to have no end of their Happineſs.* The way to the Accompliſhment of theſe Deſires is not ſhewn in the Schools of *Zeno* or *Plato*. It is confeſs'd, there was taught by them a celebrated but falſe Doctrine of the *Reſtitution* * *of the World*. This they would have to be brought to paſs in the Revolution of a certain Period of Time, in ſuch ſort, that all things ſhould come about again, and be as they had been before for a like quantity of Duration; and ſo in Viciſſitudes for

* Περιοδικὴ παλιγγενεσία—ἀποκατάστασις.

for ever: From whence it would follow, that this Corruptible Body, after it had put on Incorruption for a ſeaſon, ſhould become corruptible again, and mortal again. But in the School of Chriſt, we learn a Propoſition which is moſt Comfortable as well as moſt True; to wit, that after the Reſurrection, Aſcenſion, and glorious Change of this Body, all Groſſneſs, all diſorderly Motion, all Pain and Trouble ſhall ceaſe; but of the Felicity of the Chriſtian Man's Soul dwelling in it, there ſhall be no End. The *Apoſtle* aſſures us, That *Death*, their *laſt Enemy*, *ſhall*, it ſelf, *be* then *deſtroy'd*. *For the Lord* [Jeſus] *ſhall deſcend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God*; and the *Dead in Chriſt ſhall riſe firſt*; then thoſe *which are alive and remain, ſhall be caught up in the Clouds together* with thoſe that have been raiſed, *to meet the ſame Lord in the Air, and ſo ſhall* they *be ever with the Lord.* 1 Theſſ. 4. 16. 17.

The Sting of Miſery is the Continuance of it; and Hell is the more Hell for that. Continuance alſo is the Heaven of Joy. It is made Perfect by our poſſeſſing it, without any Shadow of Suſpicion of being ever bereaved of it. And thus

it

it will be after the Reſurrection of the Juſt. Then ſhall be entirely fulfilled the Words of
Hoſea 13. 14. the Prophet *Hoſea*, *He will ranſom thee from the Power of the Grave: He will redeem thee from Death. O Death! he will be thy Plague; O Grave! he will be thy Deſtruction.* Then ſhall be made good thoſe
2 Cor. 5. 4. Words of St. *Paul*, *Mortality ſhall be ſwallowed up of Life:* Or, as he expreſſeth it, in the Words
1 Cor. 15. 54. after the Text,---*When this Corruptible ſhall have put on Incorruption, and this Mortal ſhall have put on Immortality; Then ſhall be brought to paſs the Saying that is written*, written of old by the
Iſai. 25. 8. Prophet *Iſaiah*] *Death is ſwallowed up in Victory.*

Theſe which I have recounted, are (you will ſay) very great *advantages* which a Chriſtian ſhall gain by *changing this Earthly for a Heavenly Body.* But, it may be, you will add, *Why cannot the Soul be fully happy in it ſelf without any Body at all*; and happier than in a Body, though Incorruptible and Immortal?

To this, I think, it is proper to anſwer no more than thus much, in this ſhort Diſcourſe which is deſign'd not for nice Diſpute, but ſolid Edification. That is to ſay, That God who framed

framed his Creatures in divers Orders, made Man a Creature conſiſting of Soul and Body; and that it belongs to his Rank in the Creation to have them at laſt united again; Alſo, That by the perfecteſt Union of them, a Creature of that Order is, as ſuch, compleated both in his proper Being, and in the happineſs of it. To this purpoſe are (as I conceive) the words of St. *Paul. In this* [Tabernacle] *we groan earneſtly, deſiring to be Cloathed upon with our Houſe which is from Heaven. If ſo be that, being Cloathed, we ſhall not be found Naked. For we that are in this Tabernacle do Groan, being burthened: Not that we would be Uncloathed, but Cloathed upon, that Mortality might be ſwallowed up of Life.* He would not be without a Body at *That day* (for of that time he ſpeaks) but he is deſirous that a Celeſtial Form ſhould be put upon Terreſtrial Matter. 2 Cor. 5. 2, 3, 4. Ver. 10.

There is a *Queſtion* leſs curious than that which has been put, but exceedingly more uſeful; and it is this. What ſhall we do that we may come at theſe ſeveral great Advantages of living at laſt in an Heavenly Body? And this is the

Third Conſideration, and very fit for the Exerciſe of our Thoughts. For, in vain, do

we Philoſophize about a Celeſtial Paradiſe, and a Spiritual Body, and an Heavenly World, without knowing and uſing the means of being happy in them all.

Thoſe means are the Conditions of the Covenant of Grace to which Chriſtians on their Parts have ſolemnly conſented, and which, by the aſſiſtance of God's Grace, they may and muſt perform, by their ſincere Obedience to Him. The way to have better Bodies is to have more Virtuous Souls. God hath put us into this Body, as into the Habit of a *Pilgrim on Earth*, as *Probationers* for a more excellent Cloathing. And, according to our Patience, our Self-denial, our keeping the Body in Subjection to the Mind, our governing the Appetites and Paſſions of it, ſo ſhall the Reſurrection and Aſcenſion of it be. *Righteouſneſs* (ſaith the Book of *Wiſdom*) *is Immortal*; and the *giving heed to her Laws is the aſſurance of Incorruption*; *and Incorruption maketh us near unto God.* And he that will not awake to Righteouſneſs ſhall not aſcend to a ſtate of Incorruption. God will not receive ſuch a Violater of his Laws into his eſpecial Preſence. He will not admit ſo

Wiſd. 1. 15 Ch. 6. 18, 19.

brutal

brutal a Creature into this Kingdom, where there is nothing to gratifie the Inclinations of Flesh and Blood. Such a Creature would still be desirous to Eat and Drink, and to enjoy the Pleasures of a corruptible Body.

We rise to Glory as Members of Christ, *who* (saith the Apostle *died for all, that they which live should not live to themselves, but unto him who died for them and rose again.* His true Members we cannot call our selves with any Propriety, if we fulfil not the holy *Vow* we made to him when we were initiated into his Church, by *renouncing* and *forsaking all the sinful Lusts of the Flesh.* St; *Paul* hath told the World in express Terms, *That he that Soweth to the Flesh, shall of the Flesh Reap Corruption.* He shall die after the pampering of the Body with *Epicurean* Art, and for that it may be, much the sooner; He shall fat himself for Slaughter) but *He who Soweth to the Spirit* (who Feeds and Cultivates the Soul with Wisdom and Holiness) *shall of the Spirit Reap Life everlasting*; the Life of an Immortal Soul in an Immortal Body. Can it ever be imagined (or if it be is it any other than mere imagination, and a very false

2 Cor. 5. 15.

Gal. 6. 8

and groſs one too) that Chriſt ſhall raiſe the *Temple of this Body* to a Celeſtial Houſe, making that ſecond Temple much more glorious than this firſt, after it has been wilfully *Deſecrated* by Man, and put to the vileſt uſes of Inſobriety and Luſt. Such Senſualities render this Body more Earthly ſtill, and bury the Soul in it, ſo far are they from promoting it to an Heavenly Eſtate.

The impenitent Sinner hopes againſt all grounds of hope, if he has expectation of ſeeing God face to face with Eyes which have been *full of Adultery?* and of praiſing God in Heaven with a Tongue that has been ſet on Fire from Hell, that has Inſolently blaſphem'd him on Earth, and bitterly revil'd his Servants, perhaps becauſe they were his Servants, or for reviling ſake, The like may be ſaid of every Wickedneſs done by the Soul in this Earthly Tabernacle. *For we muſt all appear before the Judgment-*
2 Cor. 5. 10. *ſeat of Chriſt, that every Man may receive the things done in his Body, according to that he hath done, whether it be Good or Evil.* This is part of the Confeſſion of our Faith which we have, this day, made in theſe words. "At [Chriſt's] coming

"all

" all Men ſhall riſe again with their Bodies,
" and give account of their own Works; and
" they that have done good ſhall go into Life
" everlaſting, and they that have done Evil, into
" everlaſting Fire. Wherefore,

Fourthly, Knowing the *Terrors of the Lord*, which will ſeize upon the *Ungodly*, and bring them to *Deſtruction both of Body and Soul*, and the joyful Eſtate of a *happy Soul* in a *Celeſtial Body*, which ſhall be the Portion of all thoſe who *walk not after the Fleſh but after the Spirit*; We beſeech you, both by the *Severities* and *Mercies* of God; "That ye preſent your Bodies Rom. 12. 1.
" a living Sacrifice, holy and acceptable unto
" him, which is your reaſonable Service. Seeing,
" That all theſe things ſhall be diſſolved, what 2 Pet. 3. 11, 12. 13.
" manner of Perſons ought we to be in all holy
" Converſation and Godlineſs, looking for, and
" haſtning unto the coming of the day of GOD,
" wherein the Heavens being on Fire ſhall be
" diſſolved, and the Elements ſhall melt with fervent Heat?

" Nevertheleſs we, according to his Promiſe,
" look for new Heavens, and a new Earth,
" wherein dwelleth Righteouſneſs.

" Where-

"Wherefore, Seeing ye look for ſuch things, "be diligent that ye may be found of him, in "Peace, without Spot, and Blameleſs.

As ſure as Chriſt is riſen, *theſe dry Bones ſhall live*, as well as thoſe did which the *Prophet* Ezek. 37. 3, 11, 14. ſpake of in a Political Senſe, meaning by them the *Houſe of Iſrael*, which God promiſed to *Reſtore*.

It ſhould, therefore, be our Care, not to put this vile Body into far worſe Condition, but to conſult the good of it; ſeeing the more Heavenly its Frame be made, the Felicity of the Soul in it will be the greater.

Men of light and deſultory Humours *affect Alterations*, without conſidering the Events of them. Wiſe Men chuſe them alſo, when they foreſee plainly they will turn to their exceeding Benefit. And here they have a plain proſpect of a moſt conſiderable advantage, of changing Corruption for Incorruption, and Mortality for Immortality,

If

If any are extreamly concern'd at Deformities of the Body, as ſo many marks of Shame (tho' nothing which is not of our own doing can be a juſt reproach to us) why have they not the innocent Ambition of deſiring a Celeſtial Body, which will be without wrinckle or blemiſh? And the way to procure ſo decent a Body, is to rectifie the diſtractions of our Reaſon, and the monſtrous choice of our ungovern'd Wills; and to ſubdue all diſhonourable Paſſions and Vices, and to keep our ſelves unſpotted from the World. If divers are very Covetous of Life in this Body, as burthenſome as it is, and wiſh their Years were not ſo many as they are, and that they would ſtill be many more, even then when the Wheel is almoſt broken at the Ciſtern, and the Blood can ſcarce creep on in its Circle; why are they averſe to Chriſtian Piety, which will provide for them an Immortal Body?

You will permit me, therefore, to uſe the Exhortation of the great Apoſtle, *Awake thou that Sleepeſt, and riſe from the Dead, and Chriſt ſhall give thee Life.* Say not, as the *Epicures* mentioned in this Chapter, *Let us Eat and Drink* Eph. 5. 14 Ver. 32.

for

for to morrow we die: But rather let us be *Sober and Vigilant*, that whenever we die the firſt Death, we may overcome the Second.

Seeing Chriſt is riſen, and we ſhall riſe and be changed by his Power, ſay not, upon any difficulties about Chriſtian Religion, *Why ſtand we*
Ver. 30 31, 32. *in Jeopardy every hour? Why do we die daily? Why do we Fight with Beaſts*, or Men as Savage as they? Why do we not rather conſult the eaſe of Fleſh and Blood? but rather, (as St. *Paul*
Ver. 58. in the *Concluſion* of this Diſcourſe) *Let us be ſtedfaſt, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our Labour ſhall not be in vain in the Lord.*

Finally, Let us *glorifie him with our Bodies, and with our Souls*, that he may glorifie both. Then may we, upon good and comfortable grounds, joyn with the ſame Apoſtle in theſe words of Spiritual Triumph,

Ver. 55, 56 57. *O Death! where is thy Sting? O Grave! where is thy Victory? The Sting of Death is Sin, and the ſtrength of Sin is the Law. But thanks be to God who giveth us the Victory through our Lord Jeſus Chriſt, to whom, with the Father and the Holy Ghoſt, be Glory and Dominion for ever.* Amen.

FINIS.